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ABSTRACT

The instructional material in this fifth of 6 units is directed to the 9th graders of the Oglala Sioux people. The contents focus on government--familial, tribal, and Federal. Discussions include family relationships, community leaders, council meetings and membership, policing of the camps by warriors, and warrior and chief's societies. The Federal-Indian policy of reservation government; the Federal Agent's role in working among the Oglala Sioux; the State and Federal laws and their effect on the Oglala Sioux; the contemporary origin and structure of the Oglala Sioux tribal government; and the constitution and by-laws of the Oglala Sioux tribe of the Pine Ridge Reservation are also described. (FF)

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UNIT 5

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Curriculum Materials Resource Unit
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Red Cloud Indian School, Inc.
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ITANCAN

Introduction

In all times of history, it has been necessary for every group of people to have rules of conduct which the people follow. Before the Oglala Sioux were placed on the Pine Ridge Indian Reservation, they had a system of government by which the people knew unwritten laws and selected their own council and headmen. These highly respected persons were looked upon to uphold the welfare of the people.

The smallest group in mankind if the family and even this small group has certain ways of governing itself so that life runs smoothly. The same is true of a large nation. In the family there are rules as being on time to eat, encouraging good behavior of all persons in the family and forbidding certain types of behavior. The rules vary from one family to another just as the rules vary slightly from one country to another. The important thing is that it is necessary for any group to have rules or laws by which to live.

As a child grows up, he learns the correct rules of living in his group. Without even knowing it, he learns these things. A person can call this a habit or tradition. When two persons meet they shake hands, yet there is no law in the world that says a person must shake hands when he meets another. In this way, many rules are made that last for generations.

When a group of people are closely bound together, it is necessary for someone to make wise decisions. In one family, the father or grandfather of the family would direct the daily life of the family. But, in a large group of people, a person is chosen for his abilities to lead. This person becomes the head of the group of people and this becomes a form of government.

The Lakota people had a system of government which took care of the people. The Itancan was the head of the group. His advisors, the Wakiconza, aided him in making decisions. Most of all, the Akicita, soldiers, carried out and enforced many of the rules and punished disobeyers. At no time in history were the Lakota a lawless, free roaming people.

In July of 1970, President Richard Nixon, made a speech about the relationship between the Federal Government and Indian tribes. He pointed out that self-determination of Indian tribes and Indian people must be encouraged. The Indian must gain control of his own life.

Lakota Wico-Ti

A formal camp of the Lakota was when each family would pitch their tipis in the circular form with an opening on the side of the circle facing the East. This main entrance had two sides and these were reserved as placed of honor for the tipis of men who were of great warrior status. Any large party of men who did not come through the proper entrance were considered to be committing an act of war. Otherwise, anyone would wander in and out of the camp circle.

The highest place of honor was in the middle of the circle facing the entrance. Here, the leader of the Wico-ti placed his tipi with the door facing the East. All the other tipis faced to the center of the circle.

When the people were moving and made a stop in their travels, a temporary camp would be made. This camp was not done in a formal way, because each tipi would be set up at the convenience of the family. If there were any tipis that were separated by distance from the rest of the people, it indicated that these persons were either in disgrace or that they refused to recognize the authority of the camp council.

When two or more camps met together while moving, the camp being older and most respected would take charge. The leader of the older camp would take the highest place of honor at gatherings and entitled to speak on all subjects of general interest, even though there might be men of greater influence and following in the camp.

Every tipi in the camp circle was subordinate to the law of the camp. If any man were not satisfied with living in the camp circle under a certain leader, he would remove his tipi and live some distance from the rest of the people. In this way, he still had some protection and safety but was his own boss.

If the man leaving the camp circle because of differences of opinions, was a highly respected man, then his friends or followers might also move their tipis to join him. If alot of people did this, then this group became a Wico-ti. The man who had influenced the others became the leader or the Wicasa Itancan.

Wicasa Itancan

There is no Lakota word pronounced Chief. This word was used by white people to describe the Indians who were influencial. They thought that the Chiefs were like a King. During the Middle Ages in England, the King used to rule over the castles and its kingdom. His word was law and everyone was subject to the King's rule.

The Lakota government was different from that of the King. Among the Lakota people, no one man stood supreme over the rest of the people.

A man of influence who lead the people was called a Wicasa Itancan. He would choose two or three of his personal friends as advisors to help him make decisions. These persons would keep up with what was happening in the other Wico-ti nearby and keep their friend informed. The Wicasa Itancan also had several men appointed to be Akicita to enforce rules. The Wicasa Itancan was in charge of all matters, except in times of religious ceremonies when the Holy Men took charge.

The leadership of the Wicasa Itancan was not absolute nor for any set period of time, although some could serve for life. A wicasa must continually prove that he is worthy in order to maintain his position. He does not become a Wicasa Itancan at a certain time but when he earns distinction and a name for himself, then he is suitable for that life.

The Wicasa Itancan kept his authority through his own personality and ability to compel other people to follow him. If he were careful to remember the wishes of the people when he conducted the affairs of the Wico-ti, then he remained a leader. Wise men, making good decisions and giving good advice would have many followers who supported him. His friends would help him out and all the rest of the people would naturally follow him.

If he went against the wishes of the people , then he lost his authority and the respect of his followers. They were free to desert him. In this fashion, the Wico-ti would become weak and perhaps even disappear.

When a Wicasa Itancan was very old and unable to continue his responsibility, the old Wicasa Itancan would tell the people who he thought might succeed him. Those people who were pleased with the new man would stay in the Wico-ti but those who did not like the new Wicasa Itancan were free to leave the camp and go to another.

The old Wicasa Itancan had no authority to make the people accept his successor. If the selected man happened to be the Itancan's son, it was because the son had all the qualifications required. Nevertheless, the Wicasa Itancan would strongly make a recommendation for whoever was the right man.

Rivalry in the camp who opposed the Wicasa Itancan and refused to obey the laws could be punished. The disobeyer could have his horses killed, his women taken, or perhaps even lose his own life. If the disobeyer were strong and able, he would retaliate by killing the Itancan's horses, taking his women, or even killing him. Sooner or later, the disagreement would resolve itself when one side submitted.

The difficulties between the Koyas and the Bad Faces (Ite Sica) were an example of rivalry. Old Smoke of the Ite Sica was jealous of Bull Bear (Koyas) who ruled others largely because of his domineering personality. Bull Bear was a very powerful chief among the Lakota. However, the Bad Faces were insignificant as they followed the Koyas.

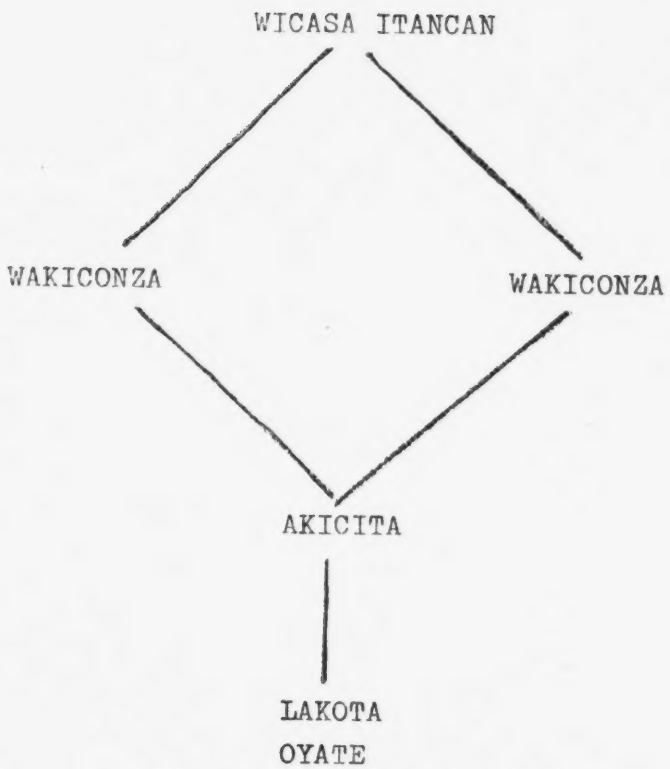
The trouble between these two came to a head when a young Bad Face, much disliked by Bull Bear, stole a Koya woman. Determined on revenge, Bull Bear led a force to the Bad Face camp. The Koyas shot the father of the young man who had stole the girl and apparently were prepared to wipe out the whole village. At this time, the young Ite Sica men charged the intruders. Red Cloud was a young man in the group. They opened fire on the Koyas and a shot struck Bull Bear in the leg, bringing him to the ground. It is reported that Red Cloud rushed up and shot him through the head killing him instantly. The Koyas retreated and the Bad Faces organized and followed them to their camp. When they got there, most of the Koyas had fled leaving only a few old people and children behind.

This incident took place in one particular instance where intense jealously existed, but it was not a general practice in all cases.

The Koyas became known as the Kiyuksas or Cut-Off Band and were later led by Bull Bear's Son, known as Bull Bear the Younger. Red Cloud rose to great fame as a warrior and later as an Wicasa Itannan amongst his people, the Ite Sica.

On the next page is a diagram of how the government of the Lakota was organized in the Wico-ti.

WICO-TI GOVERNMENT



Wakiconza

In a large camp, all the men would gather at a meeting and discuss several men for the position of Wakiconza. At times it would take days to choose a man and at other times all would agree immediately.

Women did not take part in these meetings, nor did they have anything to say about these matters. In rare ocassions, an old woman might make a speech which was always listened to with respect. In the tipi, the woman did speak with her husband about matters of public important, but public speaking was extraordinary.

There was no voting in the meetings. They discussed various men and when it appeared that a person had the majority, he was accepted. Or if a majority of the influencial men assembled all spoke for one candidate, then he was elected. Although time consuming, the best possible solution was reached. Influencial men might swing their weight for or against a decision by making speeches and asking the others to follow.

When the Wakiconza were elected, a stick was cut and taken to that person's tipi. It was stuck in the ground and left. The man's wife prepared some food and sent it to the Council Tipi along with the stick. Any of the Wakiconza could be replaced if they did not follow the rules of the camp. In other words, they were replaced if they misbehaved. Such things as murder, quarreling, eloping with someone's wife and other misbehavior was bad for a Wakiconza. If a Wakiconza died, a new one was selected.

The Wakiconza were to take charge of the camp in upholding the laws of the people. They would make decisions that would comply with the customs of the people. Matters of importance, such as controversies and murders or wife stealing, would be taken to the Wakiconza for their advice on how to handle the situation. They advised the Wicasa Itancan and discussed matters concerning the people among themselves at informal meetings.

In matters which were of great importance, they had formal discussions. Their decision on any matter submitted to them for formal discussion was final. They made decisions on relations between one Wico-ti and others, war parties, hunting parties, winter camp sites and the moving of the summer camp. Their authority was as strong as the respect given them by the rest of the people.

There were two young men appointed to the Council Tipi to see that there was plenty of fuel and food during the council meetings. An older man of good reputation and strong voice was appointed as head of the Akicita. He might also be the crier to spread news around the camp circle by shouting as he walked inside the circle of tipis.

Council Members

The council was composed of the most influencial members of the camp. The members were the elderly men, Holy Men, warriors, hunters, and medicine men. Since the Wakiconza made final decisions with the Itancan, the council would often act on appeals for further actions. In the council, anyone would speak except those whose tipi had been expelled from the camp circle. Some men never missed a meeting, but others had to be sent after.

The council included among its members the men who had proven themselves as warriors. A warrior defended himself and his people against all hostile persons and was entitled to certain decorations and privileges. He took a seat among those in the council and his influence was in proportion to his fame as a warrior. When matters of war parties and raids came up, he took the lead in the discussion of such things.

A man who was unusually successful in hunting the buffalo and who abided by the strict laws and customs of the hunt was entitled to take a seat in the council. His influence was the strongest in matters which concerned the hunting of the buffalo.

A person who was acquainted with the country and could locate wood and water was part of the council as they cold help in the selecting of camping places. They were looked to for advice on the movement of the camp.

Medicine men were entitled to seats in the council as they were in communication with the supernatural and were listened to with respect on any subject. The Lakota believed that by certain ceremony these men could receive communications from the supernatural which would reveal matters of benefit to the people. Any person who had a dream or supernatural communication relative to anything was entitled to tell his experiences to the council for their information.

Shirt Wearers

Sometimes, if a camp were very large as during the summer months, additional men would be selected for Shirt Wearers. These persons were responsible to the whole tribe because they worked for the people's interest. They were in charge of the hunting procedures, selecting the right campsites, and keep order during the Summer Sun Dance ceremony.

The shirtwearers were called such because they wore a special shirt made out of mountain sheepskin. The main thing was the scalp locks which were placed on the sleeves like fringes. Each lock of hair was to represent a certain battle or coup. The shirts were made with many prayers and certain herbs and smoke to purify the shirt.

A shirtwearer had much responsibility to uphold the honor of wearing the shirt. When a quarrel arose between two people in the camp, they would go there with a pipe and make peace. If the enemy attacked the camp, it was their duty to protect the children and women at the risk of their own lives. The last shirt wearers were American Horse, Crazy Horse, Man Afraid of His Horse, and Sword.

The following advice was given to shirtwearers by a highly respected person.

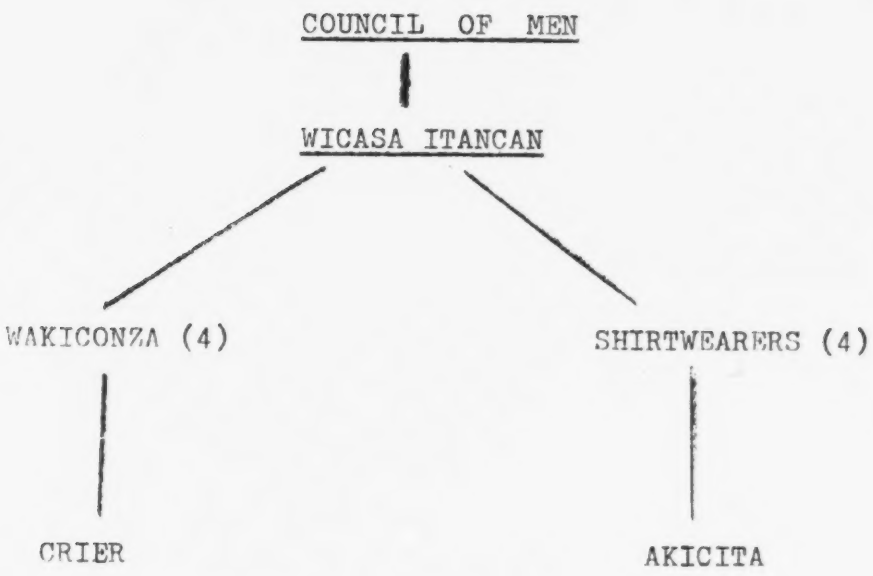
"Though you now wear the shirt, be a big-hearted man. Do not think ill of other members. The food they eat is the vital element. Its roots reach from the earth to the heavens. You should look after the poor especially the widows and orphans and help them. Do not give away to anger even though you see one of your relatives lying bloody before you. Many men will try to steal your wife. Be big-hearted and do not allow your mind to dwell upon this, for if you look upon these things, it will hurt your big heart. You are always to help your friends. These rules are hard to comply with, but we have given you this shirt. If you are to meet your enemies, go right up to them; it is better to lie naked in death than to be wrapped up to harbor corruption. To die naked is more to be desired."

In the large camp, it could be concluded that two forms of government were present. The Civil Government being that of the Wicasa Itancan, Wakiconza, and the Crier. This was a peacetime form of government. However, if wartimes prevailed for the people, then the Military Government would take charge during the crisis and lead the people. At this time, the shirtwearers and the Akicita kept things in order for the Council and Wicasa Itancan. See diagram on Page 10 which shows both forms of government.

Large groups of people, like the Ite Sica and the Kiyuksa or Koyas, modified the number of persons in their government. They also included shirtwearers at all times.

The Kiyuksa on P. 10a in the diagram had a Council of men who advised the Wicasa Itancan. He was supported by the Wakiconza who numbered four and the Shirtwearers, also four. They carried out decisions through the Akicita men.

The Ite Sica had seven Wicasa Itancans selected by the Chief's Society, which was like a council of old Wicasa Itancans. Four Wakiconzas and four Shirtwearers were selected to carry out orders. Two Head Akicitas directed the body of men who were appointed Akicitas. The diagram of P. 10b shows the elaborate Ite Sica government.



(CIVIL GOVERNMENT)

(MILITARY GOVERNMENT)

KIYUKSA

COUNCIL OF MEN

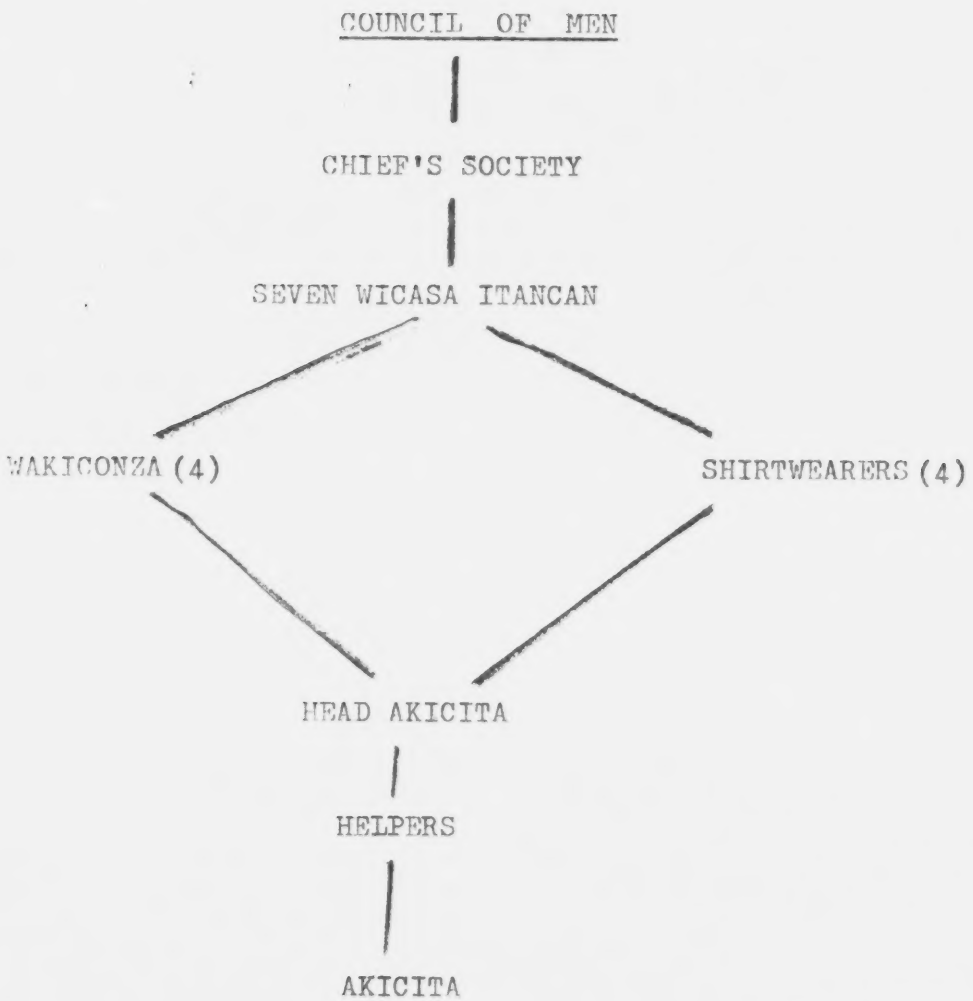
WICASA ITANCAN

WAKICONZA (4)

SHIRTWEARERS (4)

AKICITA

ITE SICA


COUNCIL OF MEN
CHIEF'S SOCIETY
SEVEN WICASA ITANCAN
WAKICONZA (4)
SHIRTWEARERS (4)
HEAD AKICITA
HELPERS
AKICITA

-10b-

AKICITA

In a large camp, the Wakiconza would select the Akicita. They picked older warriors, who were already the leaders of their warrior societies. These warriors were men of good record and gave away to the poor. Four Akicita were selected as the Head Officers to handle the policing of the camp. In turn, these four Officers selected other warriors to help them out. They went around the camp shaking hands with different warriors whom they picked as Akicita. They were men to depend upon for carrying out the laws and in punishing those who misbehaved. Afterwards, all those who had their hand shaken by an Officer would assemble as the Akicita, the police force. It was their duty to see that the people lived according to the laws and that they carry out the laws of the Wakiconza and the Council.

The punishment which the Akicita might give would be in accordance with the crime. He might destroy the tipi, robes, the implements, kill the dogs or horses, or drive the person out of the camp. In extreme cases the person himself might be killed. This might happen when the person resisted punishment.

When it was time to move camp or distribute the loot taken from battle, the Akicita kept order. It was their duty to keep order in the camp and in the large hunts. Also to keep order amongst the warriors during war expeditions.

If an Akicita violated a rule, his property might be destroyed by his fellow Akicitas, and if he did continue his disobedience, they might kill him. The Akicita carried a wooden stick which was made from ash wood. It was used because it was the most durable and the strongest. In the moving of the people from one place to another, he would whip the stragglers. It is told that women who lagged behind scattered in terror when the Akicita rode his horse amongst them to hurry them.

WOOPE OF THE HUNT

1. Everyone must move together.
2. Everyone must obey the decision of the Akicita.
3. No one must take advantage of the game before the others.
4. No one must stampede the game.
5. The meat killed must be equally divided between the party members.

WOOPE OF A WAR PARTY

1. No one shall go against friendly Indians.
2. No one shall organize a war party without consent of he Wakiconza.

3. Anyone may organize a war party with consent.
4. Anyone may keep the property which a killed enemy possesses.
5. Leaders of the war party must pass in directing the movements of the war party if a Wakiconza or Akicita joins them.
6. A captured camp is to be equally divided among the war party.
7. If there are woman captives, they belong to the person who first laid hands upon them.
8. If there are child captives, they shall be given by common agreement to any who are agreed upon.
9. Any horses, women, children, or dogs captured by a single warrior belong to that person.
10. The first one to strike a dead enemy shall be entitled to the scalp.
11. Everyone is pledged to not letting the enemy take their or any of their party's scalp.

WARRIOR SOCIETIES

The men had warrior societies which operated very much like exclusive clubs with invitation memberships. Each group had a specific purpose for organizing themselves as a special warriors group. They had rules which they followed in order to keep in good standing and they elected officers to serve terms of office. Sometimes they started a group because of rivalry in which one warrior group would wish to become equally famous and would organize themselves. An example is the Chief's Society which was started in the Ite Sica. They never invited Red Cloud to become a member even though he had 80 coups to his war record. In anger, he started his own society which was called Ska Yuha.

Young warriors at the age of seven were ready to be selected into the warriors societies. The only requirement was participation in a war party even if the person merely acted as a water boy for the rest of the group. Afterwards, a society which selected youngsters might request their membership. Persons selected were generally well-to-do sons whose parents would be able to help with the feasts. A poor man was not taken in because he did not have the means to pay for the feasts that were required of each member. It was an honor to the young warrior and his whole family when he was selected for membership to one of the more highly praised and the bravest societies.

The following is a list of the Warrior Societies among the Lakota:

1. Tokala - Kit Fox
2. Kangiyuha - Crow Owner's
3. Cante Tinza - Braves
4. Miwatani -
5. Ihoka - Badgers
6. Sotka Yuha - Bare Lance Owners
7. Wiciska - White Marks

Some of the warrior societies were always called upon for the policing of the people. Others were left free mostly for war parties. The Badgers and the Crow Owner's were those often called upon to police the moving of the camp while Miwatani and others were called upon for organizing war parties. A person who joined a society could also have membership in another group, depending upon how popular he was. He could remain in a society until he wished to withdraw. Sometimes a man would shame his fellow warriors in battle and they would tease him until he withdrew his place in the society. At other times, a man selected for an almost certain death by being staked to the ground in battle, such as the Lance Carrier, would ask to be relieved of such high honor due to some reason. Such high honors carrying certain death and recognizing the persons extreme bravery in battle would be welcomed with joy and sometimes with great sorrow.

The following men entered warrior societies during their lifetime:

	Name	Age in 1912
1.	Calico	68
2.	Thunder Bear	64
3.	Red Feather	58
4.	Woman Dress	
5.	High Bear	72
6.	Iron Tail	60
7.	Afraid of Bear	70

Warrior Society	Number of Persons & Age of Entrance						
	1	2	3	4	5	6	7
Tokala	20	24	20	18	20	19	27
Kangiyuha	--	--	16	--	24	20	18
Cantetinza	--	10	20	18	22	22	9
Miwatani	9	--	--	18	23	6	--
Ihoka	--	27	▬	▬	▬	26	--
Sotka Yuha	21	--	--	14	22	30	17
Wiciska	34	--	--	27	24	--	25
Chiefs Society	--	33	48	50	29	--	34
Omaha	--	--	21	14	43	32	30
Ska Yuha	--	--	--	49	27	35	--

The societies had much in common but they were also known for their intense rivalry. To out do each other, they would take great risks on the battlefield. If they joined a large war party, they might be so eager that they would separate from the main group in order to fight the enemy before anyone else had the chance to get there. They did not bother the women of other men in the society but those who belonged to a rival society were legitimate game. A group of men known as the Elk Dreamers who are Heyoka got their powers from the Elk, and they boast of their power to steal women. Since everyone else did this, they alone claimed that it was their special privilege and made medicine to lure women. When it came to games, the men's group would out do each other in playing or in making bets which sometimes even included their wives. They publicly made fun of each other, their rival societies regalia, other societies rules or even misfortunes.

KIT FOX SOCIETY

The strongest society of men was the Tokala. There was a Tokala Society in each Ospaye of the Lakota. They were one of the original societies of the Lakota. They were named after the small kit-fox who is skilled at finding objects and is a very active animal. A man had a vision in which the fox were people who gave him instructions on how to make a lance which arrows of the enemy would never hit.

The Tokala Society consisted of the following persons:

2 leaders - Thinkers
2 pipe carriers - Carry the sacred pipes, Preside over meetings
4 lance bearers - Living examples of brave men
2 whip bearers - Kept others alert to their vows and punished members who were late or absent from meetings.
2 food bearers - Teach generosity
30-40 members - Male warriors
1 crier - Announces the societies news
8 singers - (4 men, 4 women) Sing special Tokala songs
1 Drum keeper - Kept the sacred Tokala Drum.

The highest offices are those of the two leaders and the two pipe carriers. These men are the thinkers of the warrior group and in charge of spiritual guidance while they are traveling as a war party.

The four lance bearers were those who will take the lead in battle and never retreat. To accept this responsibility meant eventual death and the installation of replacements for this office were very solemn and impressive. As one bearer died, another was elected to take his place. The only rescue was during battle when a fellow Tokala would take the lance out of the ground. This freed the lance bearer to retreat to safety.

The chosen lance bearer was informed of his selection by the Pipe men. He usually accepted and his relatives would give away in honor of his new position. Then the pipe men would lecture the warrior on his obligations and what he must do as a Tokala.

The lance bearer must always be in front in battle and look out to do the most dangerous. A song would be sung:

I am a fox
I am supposed to die
If there is anything difficult
If there is anything dangerous
That is mine to do

The Tokala haircut is given to a person to fulfill a vow such as "After I kill an enemy, I will have a tokala haircut." Their long hair was cut off with a knife or sometimes pulled out leaving the head bare and very sore. The hair was cut about one inch wide from the forehead to the back of the head, leaving the sides bare.

There are special songs and dances which belong to the Tokala which make them different from other societies. They also paint their bodies in a special way.

The young warrior at the age of 15 might be invited to join the Tokalas, but generally would not be made an officer or hold such high offices until he had proven himself. This society was made up of strong young warriors.

CHIEF'S SOCIETY

An older man's society was the Chiefs Society. This is referred to by different names and was started in the Ite Sic Ospaye. The members wore headdresses made from the skin of the neck and head of the buffalo with horns attached. These were painted blue, red, white. In later years, it is said that the eagle headdress replaced the buffalo. They were worn only at dances or on the warpath. At first it was a warrior's organization but as none left it, it soon became an old man's society in which the members only danced and feasted.

RESERVATION STYLE GOVERNMENT

The Lakota kept the old form of government even when they were forced to remain on the Reservation. Then the United States Government began a deliberate slow destruction of the Lakota style of government which resulted in the loss of the old laws. No longer are there any shirtwearers, no more the Wakiconza, and even the Akicita who selected the best warriors for their work in controlling the camp.

When the United States Government began to break up the system of government, they selected their own Chiefs. They were persons with whom the government could deal with and get full cooperation. It was face to face dealings with certain persons whom they liked but who did not represent all the people. They could never see that there were many factions and many different tiospayes among the Lakota people. Somehow they felt that one mere man could represent all the people.

The United States Government has never understood the government of the Indians. As treaty after treaty was signed by the government, many commissions were sent out from Washington to meet with Indian groups. They would hold Councils in which the U.S. Government would call the participating Indian men Chiefs and accredited them with being able to control large groups of Indians. It was impossible for them to understand that the men who were present were responsible only to their own Tiospayes and had no authority to act for all the people.

They had required these persons whom they selected and called Chiefs, to sign treaties and then could not understand why the rest of the Lakota people did not observe what the selected Chief had signed. It was a great risk for one person to sign his name as representing all the Lakota people.

To further complicate things, when the Lakota were settled on the Reservation, white traders would make Lakota men sign papers saying that they could do business there under the authority of a certain man. This kind of deal between the trader and any Indian created more Chiefs and bad feelings. The agents, military officers and even missionaries were themselves trying to make Chiefs out of every male Indian who could throw alittle weight among his own people. Thus, very soon, there became a large number of men who claimed to be a Chief and who had never been elected by their own people. These men lacked the performance of brave deeds in battle, the necessary influence to keep followers, and the support of a strong family or tiospaye. As the old Wicasa Itancans died, quarrels started over who their successors would be. Little by little, the Indian Leaders were dividing amongst themselves.

THE AGENT

The person called Agent was sent by the United States Government from Washington. They were simply political appointees. Most of the time they had never seen or heard of an Indian before. Many times they were downright dishonest and anxious only to promote themselves as big names at the expense of hurting the Indian people. Because so many Agents were crooked, Congress decided to let the churches select the Agents as they might find more Chirstian men. Even this did not work right. One of the Agents who went to church twice on Sundays and twice during the rest of the week and spent most of his time in communion with ministers, was indicted on thirty-two counts, including charges of larceny, embezzlement, conspiracy, fraud, falsification of public records, and forgery in all their degrees.

For a time it seemed that it was a toss-up as to whether the Army with its soldiers were to kill all the Indians or whether the Indian Bureau was to rob and starve them.

As the Agent worked to civilize the Lakota on the Reservation, he was the sole judge of any person's actions. He passed fines for crimes committed. Also, he was involved in problems about marriages, wife-stealing, and other family problems. Many of these crimes came from the alcohol which was brought in by unwanted whitemen looking for fast money. Any complaint that could be thought of was turned over to the Agent for his action. It soon became apparent that he could not handle all the complaints and be the judge for all law and order on the Reservation.

At Pine Ridge, the Agent McGillycuddy started in 1879 to replace the power of the Akicita with that of a modern police force. The United States Government wanted a police force that was loyal to them and not to the Lakota people. They disarmed and disbanded the Akicita and made it so that if an Akicita was arrested, he would only be able to pay his fine with firearms. In this way, weapons were gradually collected from the Lakota men. The Government was afraid to let Lakota men have firearms and saw that even old, outdated rust weapons did not prevent the men from putting on a good fight.

The Indian police force became a movement through all the tribes in the United States in order to cut government expense in keeping troops on the Reservation. It took men away from the people to work for the government and their idea of making White people out of Indians. The chosen men were more progressive, and more willing to work for a living enforcing laws on their own people.

A large force of fifty men were hired as laborers but were called Indian police. They were paid $5.00 a month in contrast to the $24 paid monthly to the Indian army scouts. George Sword (Man Who Carried the Sword) was made the Captain of police.

The Indian police were a group of men who answered solely to the Agent. They earned such low pay that often times they took other odd jobs in order to make enough money. Since the Agent did not even know the Indian language, the policeman was responsible for telling the Agent what was going on. He not only kept track of the Indian people but also the Squawmen, white intruders, liquor sellers, and cowboys looking for a fight. At times he helped the Agent by taking census, carrying messages by horseback, cleaning irrigation ditches, and other chores which had to be done at the Agency. If he were placed outside the Agency, he lived with a group of the Indian people and maintained law and order for them. The Indian policeman was expected to help with the education of the rest of the Indian people towards becoming Whites. His job included rounding up students to be placed in boarding schools. Being a policeman was not an easy job and few men wanted this kind of work. They upheld laws which were sometimes foreign and even resulted in having to arrest their own relatives or medicine men. It was also dangerous and policemen sometimes died in the line of duty.

It could be summed up: Acting as guards at annuity payments; rendering assistance and preserving order during ration issues; and protecting agency buildings and property; returning truant pupils to school; searching for and returning lost or stolen property, whether it belonged to Indians or White men; preventing depredations on timber and the introduction of whiskey on the reservation; arresting and driving off whiskey sellers, horse and cattle thieves; and making general arrests for disorderly conduct, drunkenness, wife-beating, theft, and other offenses; turning over offenders to civil authorities; carrying meesages; keeping the Agent informed as to the births and deaths in the tribe; notifying the Agent of the arrival of strangers on the reservation; accompanied and protected surveying parties and in general did such duties that in a civilized community is entrusted to the police.

George Sword was the Lakota man responsible for organizing the Indian Police at Pine Ridge into a crack unit of Lakota men who could even parade as a military unit. He formed his police force with the best men from each Tiospaye. These men were highly intelligent, brave, willing to uphold laws even to death, and were trustworthy.

A Court of Indian Offense was soon established to handle complaints. It was supposed to be separated from the Agent's control but the judges found themselves reversing their decisions because the Agent didn't agree with them. The Courts of Indian Offenses was to take the place of the old traditional council which used to take care of the people. It soon began to get more complicated as Whites began to buy up Indian Lands and especially for those Indians who gave up being Indian. It was now becoming a question of who had jurisdiction over both Indians and Whites.

The old style of government of the Lakota had deteriorated to the point that any person who had a problem took it either to the Agent who sat in Pine Ridge, the Indian Policeman, or the Court of Indian Offenses. The average person did not have a say about whom he wanted to be employed in these certain jobs. The Agent simply went right along appointing or employing those who favored a policy of civilization.

George Sword who was the first Captain of Indian Police was made the first Judge of the Courts of Indian Offenses. He was born in a tipi in Bull Bear's camp (Wazaza) in the year that Eagle Crow was stabbed (1847). He lived 63 years in which the first 29 years were spent living off the Reservation. On the reservation he became a leader, an Episcopalian catechist, and had papers from the Agent which gave him credentials to be a Representative-At-Large. He died in 1910.

The Chief's Society among the Lakota continued to function for a long time after they were settled on the Reservation. They passed on their leadership by naming someone to take their place. Finally in 1918, the Superintendent Tidwell abolished the Chief's Society and appointed certain persons to a Black Hills Claims Council. After he left the agency, his successor, Superintendent Jermark, attempted to start an Oglala Tribal Council. There was an election held on a certain day but no one came to vote so he was forced to go ahead and work with the Black Hills Claims Council.

While the Agent was busy trying to make himself a model Chief, the Lakota had left Ping Ridge and were living along the creeks quietly. They tried to keep alive their government by selecting a man to be the Camp Chief and another man to be the Speaker Chief. Moses Two Bulls as a young man was selected a Speaker Chief for his area. The influential men were still in control. Whenever the Agent wanted to discuss something with the people, the whole reservation wanted to be present at the talks and they dragged on forever. Everyone had an opinion and wanted to talk and the Agent thought that precious time was being wasted. It became apparent that something else had to be done to save

A Council of Twenty-One was started. This Council had 21 members representing their Ration District. They were selected by the Agent and this group became a threat to the power of the influencial men. This Council of Twenty-One had no power at all, they were powerless and because of this they did nothing.

RODEOS AND FAIRS

The Lakota living away from Pine Ridge stayed in their log houses during the winter. When summer came, they loaded their families into wagons and went hunting. This hunting was okayed only through the permission of the Agent. Then, because there were too many quarrels with the ranchers surrounding the reservation, the hunting stopped altogether. The ranchers complained that the summer hunts and turnip picking were bad because their livestock was being scattered.

This summer hunting trips caused trouble ever since the Lakota lived on the reservation. To go off the reservation hunting deer and big game in the Black Hills irritated the White ranchers. They were uneasy about Lakota's carrying guns and being outside of the reservation. As late as 1903, a group of Lakota men went into Wyoming to hunt deer. They were ambushed by a group of cowboys and in the fight that followed, the Lakota were almost all killed. A survivor, Julius War Bonnet, lived until some 10 years ago when he died in Pine Ridge.

Sometime after this, the nearby towns of Chadron, Rushville, Edgemont, Gordon, and Hot Springs started having summer fairs and rodeos. These were for the entertainment of the people living and ranching in the area. As an added attraction, Indians were invited to take part and dance as part of the program.

A person, whom the Rodeo Committee selected as Chief, was asked to bring a group of Indians to the show. He was completely responsible for the behavior of his group and received permission from the Agent to leave the reservation. He passed the word around and soon members of his family and some friends joined him in going to the rodeo.

This man appointed a small group of men as Akicita or committeemen. The sheriff of the town where they stayed would make an official deputy out of the Head Akicita. The rest of the men would keep order in the camp, distribute rations, collect money for the needy, find pastures for the horses, and carry out all the orders. The Chief, meanwhile, dressed up and waited for the tourists.

As the group travelled to the town by wagons and horseback, there were scouts who rode ahead with the Chief and his interpreter. They went directly to the rodeo headquarters and found where to camp, where to get water, rations and so on. Then, they returned to where they had left the people camping. The singers greeted them with songs just as if they had found the buffalo or an enemy war party. After this, the scouts gave away money or an article to the singers.

The Chiefs who went to these rodeos and fairs were generally well-respected men in their own communities. Their opinions were usually followed and they were strong persons. The committees which he selected was in power only during the days of the celebration. It sometimes was set up with a president, vice-president, treasurer, and secretary. They rode around on horseback keeping order in the camp. Mostly to remove the drunks. Different Chiefs were invited to the fairs and rodeos, and most came back year after year to the same place.

HOT SPRINGS	CUSTER	EDGEMONT
White Man Bear	Young Skunk	Short Bull
4 Wakiconza	4 Wakiconza	9 Wakiconza
4 Committee	4 Committee	Akicita and Scouts
Scouts	Scouts (2 girls)	
Crier	Crier	Crier
Singers	Singers	Singers
Dancers	Dancers	Dancers

THE NEW LAWS

"That all non-citizen Indians born within the territorial limits of the United States be, and they are hereby, declared to be citizens of the United States: provided, that the granting of such citizenship shall not in any manner impair or otherwise affect the right of any Indian to tribal or other property."

Although generations of Indians were born on American soil, they were not able to have citizenship until 1924 and as with the Navajos in 1948. While all Americans became citizens from the creation of the Constitution of the United States, it took 172 years for this right to include Indians.

The Dawes Act was one method of acquiring citizenship before 1924. A person obtained a fee patent on his land and declared himself a citizen of the United States and no longer a tribal member. After 1888, Indian women could marry white men and gain citizenship.

As citizens, Indians were now residents of States and entitled to vote in the state and national elections. This was not always true because several states refused to let Indians vote. Only after Indians began to protest this violation, was it law that all states must let Indians vote in elections.

STATE LAWS

An Indian who is off the reservation is subject to state laws the same as a non-Indian. When he returns to the reservation he is subject to both tribal law and federal law.

State laws apply to an Indian outside of the reservation boundaries. If he drives too fast, or drinks too much, then he pays the state for this. He pays all taxes on sales, excise, and property outside the reservation. He is responsible for his own conduct and any contracts which he signs. Therefore, he is equal to the Whiteman under state law.

Laws that provide for state welfare, aid to dependent children, old-age assistance, and extension services permit these agencies to be on the reservation.

In 1963, the State of South Dakota attempted to have state criminal and civil jurisdiction on the Pine Ridge Reservation. This resulted in a state-wide referendum in which the state was defeated. It still remains open for discussion as to what is going to be the relationship between the State of South Dakota and the Pine Ridge Indian Reservation.

FEDERAL LAWS

In times past, the Lakota took care of crimes committed between the people. When murders were committed, the persons involved would settle the dispute between the families. Either with a cash payment of merchandise or ponies.

This practice of paying was in practice at the time of the murder of Spotted Tail, the renowned Brule chief. His murderer was Crow Dog, an Oglala. It happened because Spotted Tail had seduced the wife of Medicine Bear, a crippled old man who was a good friend of Crow Dog. Although the families settled the dispute, Crow Dog was sent to federal court and sentenced to hang. His case went to the Supreme Court but he was freed because only the tribe had jurisdiction on crimes between Indians.

This murder case aroused a good deal of interest around the country and resulted in Congress passing a Major Crimes Act. This act covered the trial and punishment of Indians committing murder, manslaughter, rape, assault with intent to kill, arson, burglary, or larceny against the person or property of another Indian or any other person on a reservation. Crimes of incest, robbery, and assault with a deadly weapon were added to this list making it known as the "ten major crimes". The embezzlement of tribal funds in now a part of federal crimes as the monies used by the tribe are generally federal appropriations.

The tribal court handles lesser crimes such as simple assault and battery, adultery, trespass, thefts, disorderly conduct, intoxication, prostitution, and failure to support dependents.

Any white man committing a crime against an Indian is to be tried by federal law in Federal Court. Whites who commit crimes against each other must go to state courts.

INDIAN REORGANIZATION ACT

The IRA became law June 18, 1934, when it was signed by the President, after having passed both houses of Congress.

The IRA was written soon after President Herbert Hoover brought to the attention of the American people that its government had an obligation to raise the standard of living of Indians, to provide adequately for their health and education, and to advance their opportunity for profitable employment.

It ended the allotting of tribal lands and stopped trust periods. Further, it gave the tribal councils the money to buy back Indian lands. It was a strong attempt to build up tribal government

The whole intent of the IRA was to make the Indian become more self-sufficient and is still the greatest piece of legislation which the federal government ever thought to write up. It brought back tribal sovereignty.

World War II took many of the strongest and wisest young men on Indian Reservations. All males available left for military duty and the people on the reservation waited. Very little advancement of the people was seen during these war years. In World War II, 25,000 Indian men and women served in the Armed Forces. The majority of these persons by voluntary enlistment. Afterwards there was some doubt that the IRA was going to work. Of the 143 tribes who accepted the IRA, only one has repealed its constitution. The real trouble spots were the skepticism of superintendents, motivating the Indian people to do things on their own, and also to increase the monies from Congress.

The Indian Reorganization Act was voted upon by 263 tribes. There were 71 who rejected it, among them the Navajos, and 192 who accepted the IRA. This included the PineRidge Indian Reservation. It is reported that the people on Pine Ridge who opposed the IRA were the traders, leasees, Agency people, the clergy, and a mixture of Full-bloods and Mixed-bloods. Only the Sisseton and Crow Creek in South Dakota did not accept the IRA.

It provided mainly:

1. No lands in tribal ownership shall be allotted in the future.
2. An annual authorization of $2,000,000 for the purchase of lands, such purchases to be held under trust and exempt from taxation.
3. Authority for a revolving credit loan fund of $10,000,000 from which loans might be made to tribes incorporated for credit and other purposes.
4. For loans to Indians for the payment of tuition and other expenses in recognized vocational and trades schools, high schools and colleges.
5. Indian preference in jobs with vacancies in the Civil Service.
6. Indians may organize and establish a constitution and by-laws for the management of local affairs.

A study by Felix Cohen, an attorney, was done to determine what power the Indian tribes had in America. His report showed:

1. Indian tribes could determine their own form of government.
2. Indian tribes have complete jurisdiction of Indian people except for the Ten Major Crimes.
3. Indian tribes have the right to determine tribal membership.
4. Tribes can regulate inheritance.
5. Indian tribes can levy taxes upon tribal members and taxes upon Whites doing business on tribal property.

6. Indian tribes can exclude non-members of the tribe.
7. Indian tribes can regulate domestic relations, like the adopting of children.

Furthermore, Indian tribes can apply to the Secretary of Interior for a charter of incorporation. Under this incorporation the tibe has the power to own, manage and dispose of property, within legal limitations.

The Rosebud Sioux tribe applied for a charter and became incorporated. This accounts for a good deal of the industry which is beginning at Rosebud. The Pine Ridge Indian Reservation did not accept a charter and is unincorporated.

CONSTITUTION AND BY-LAWS

Afrer the IRA was passed, it did not take long for the Pine Ridge Indian Reservation to set up a referendum for the acceptance or rejection of an Oglala Sioux Constitution. This vote was held on December 14, 1935, and was passed by 1,348 to 1,041.

Before the voting actually took place, the constitution idea was attacked by tribal leaders. They were not able to accept the idea of campaigning for a person's vote just to get into office. It did not recognize the Tiospaye and it would section off the reservation into Districts. Also, it did not recognize Indian communities. It merely called them areas; and listed the communities which were primarily made up of BIA officials, teachers, missionaries and white traders. These types of communities had sprung up around the Ration Distribution points throughout the reservation and were not Lakota communities.

CONSTITUTION AND BY-LAWS OF THE OGLALA SIOUX TRIBE OF THE PINE RIDGE RESERVATION OF SOUTH DAKOTA.

Article I	-	Territory
Article II	-	Membership
Article III	-	Governing Body
Article IV	-	Powers of the Council
Article V	-	Judicial Powers
Article VI	-	Community Organizations
Article VII	-	Elections
Article VIII	-	Removal of Officers
Article IX	-	Referendum
Article X	-	Land
Article XI	-	Amendments

BY-LAWS OF THE OGLALA SIOUX TRIBE OF THE PINE RIDGE RESERVATION OF SOUTH DAKOTA.

Article I	-	Duties of Officers

Article II	-	Qualifications of Officers
Article III	-	Oaths of Office
Article IV	-	Salaries
Article V	-	Meetings and Procedure
Article VI	-	National Sioux Council
Article VII	-	Adoption of Constitution and By-Laws.

POLITICAL GROUPS

The Oglala Sioux have long had a pattern of fractionalism among the people. When a family or a group did not agree with the decision of the Authority, they would simply leave the camp circle and remain independent for any length of time. The changeover from the old way of government to one in which each vote counts towards a win has gone from one extreme to the other. Persons running for political office now announce themselves and then depend upon their family groups and influential friends to back them up. Even political promises and threats have become a part of campaigning. A new style of government and campaigning for office has taken hold on the reservation.

The voting which takes place usually results in whole families or Tiospayes voting for one certain person who will bring the most benefits to that particular family. There are few individuals who will not vote along the same lines as their family. In this way, certain Districts of the reservation have voted along blood lines of either full-blood or mixed-blood. As tense as some elections have become, there has not yet been a turn-out of voters of more than 60 percent.

On the Pine Ridge Reservation there are many groups of people who are not related by blood but who have formed an interest group. They are united by their interest in the affairs of the people. Also, they make strong comments and opinions which are circulated among the people.

The oldest group of persons is that which is called the Treaty Council. This Treaty Council is sometimes called the "Old Dealers" and are mostly older full-blood men. They are the traditionalists and hold to Oglala values and ideas with pride in their traditions. They hold to the rights given to the Oglalas under the Treaty of 1868 and always point to the failure of the government to fulfill its Treaty obligations and promises guaranteed in the past.

The Treaty Council was started by Charlie Red Cloud who had been defeated for tribal council under the IRA. He organized this group with the intention of bring up issues from the people to be presented at the council for immediate action.

In 1939, after the Constitution had been passed, a delegation of the Treaty Council went to Washington to see the

Commissioner of Indian Affairs. They wanted to revoke the whole idea of IRA. It was explained to them that the three years of work which the Council had accomplished would thereby be voided and lost. So they withdrew their complaint and came home, but their opposition of the Constitution still continued.

The Treaty Council never ceased to operate and they have continued to protest that the proceedings under which the Oglala Sioux Tribal Council started is both illegal and improper. At times they have discussed rescinding the Constitution but have always been unable to get enough votes for a referendum or attention from the superintendent.

Counteracting this group of Old Dealers is the "New Dealers" which is identified as mixed-bloods. This group has been outside of the traditional structure of the Oglala Sioux government and has been accepted by the BIA as progressives. Their unification came about with the Constitution and By-Laws and their wish to follow this new form of government. The New Dealers led the movement which removed the first tribal president from office. They charged him with the misappropriation of monies and signing papers illegally.

Those persons who are unable to get along with either the Old Dealers or the New Dealers have started their own groups. The Oglala Sioux Landowners consists of older full-blood men who own land on the Reservation and who have been associated with traditional leaders. Their main attempt is to raise the monies received from the leasing of their land and to revoke the taxes which are levied upon them by the Bureau of Indian Affairs.

Counteracting the Landowners is the Stockgrowers which is also a land-centered organization. This group of cattlemen is organized to protect their rights and make a living through ranching. Their use of Indian preference in obtaining leases on land and passing various legislation has been helpful to their way of living.

The newest group is that formed by the younger members of the tribe. Its membership is mainly concerned young people, mostly college students, who are interested in Indian rights and the relationship between the government and the Indian. They hope to bring the voting age down to 18. At present, this movement is concerned with the issue of the Gunnery Range. Many of them are members of the Sioux Liberation Movement.

It has been said by a past Chairman of the Tribe, that the most critical group and one he fears the most are the high school students. His personal conduct had been ridiculed by these students and he was bluntly told that they could do a better job than he in running the tribal office.

To add to these interest groups are the many groups of families who exert power towards certain leaders. The meetings held in schools, Districts, church sewing groups, and the contact between people at Memorials, Wakes, and Feasts are important to the discussion of issues facing the people and create an atmosphere which is favorable or unfavorable towards the Tribe and the BIA.

TRIBAL ELECTIONS

The election of the Oglala Sioux Tribal Council takes place every two years according to the Constitution and By-Laws. This short term of office is usually inadequate for persons wishing to accomplish any work, due to the small amount of time given to getting appropriations from Washington.

There are 20 members of the Oglala Sioux Tribal Council and some have remained from one administration to another. Edgar Red Cloud holds distinction of being reelected more times than anyone since the first tribal election in 1935.

There are councilmen elected from each of the eight Districts,plus Pine Ridge Village. The number is determined by one councilman for every 300 persons residing in the District. The candidate announces himself for public office and files a petition with the tribal office. After filing a petition, which has signatures, they are eligible to be placed on the ballot for primary election.

The President and Vice-President candidates also file petitions but with the additional cost of a $100 filing fee. Anyone interested in running for office may pay their fee and obtain petitions. The petitions must have 300 names and then the person's name is entered on the ballot.

There are no real qualifications written for holding a political office in the Oglala Sioux Tribal Council. Every person elected must be a members of the Oglala Sioux Tribe and be at least 25 years of age at the time of election.

Council members are paid $250 per month now as compared to the old payment of $12 a day plus mileage which often resulted in higher pay for some persons and little for others.

TRIBAL COUNCIL

The Oglala Sioux Tribal Council of 20 members is required to meet quarterly in January, April, July, and October of each year. Two-thirds of the council is necessary to make a quorum for the transaction of business. It has been found that the volume of tribal business is so great that more meetings are necessary.

Committees are named by the Council to perform investigations and to attend meetings with other agencies. These committees are Law and Order, Budget and Finance, Natural Resources, Education, and Community Services.

The Executive Committee of the Tribe is selected by the Council to meet between council sessions and make decisions upon matters or prepare items for council action. The Executive Committee is made up of the elected president, vice-president, the secretary, the treasurer, and a fifth member.

The meetings of the Oglala Sioux Tribal Council are somewhat like those held by the Oglalas during more traditional times. Although Roberts Rules of Order and the Agenda are followed, there is much informality.

A matter is brought up often just as a question or an inquiry by any individual and can become a major issue. If this happens, the issue may cover several days of discussion and involve many people.

After discussion on any topic, a final agreement is reached through voting on the matter. Then, the secretary writes the legislation concerning the whole matter with a Resolution Number and it becomes an official action. The legislation then is processed through the Bureau of Indian Affairs, at which time it may be vetoed. A ten-day limit is placed on tribal legislation for vetoing by the Superintendent, who acts for the Secretary of the Interior.

This process is in reverse to the procedures followed by most governmental bodies in the United States for both city and states. In the City or State government, the usual procedure is that a written piece of legislation explaining the entire matter is presented to the governing body for a Yes or No vote. The matter may be discussed for a period of time and a vote taken. The matter is finalized.

The Superintendent is the representative of the Secretary of the Interior at all times on the reservation. Therefore, he is concerned with any action the tribal council takes.

TRIBAL COURTS

The Oglala Sioux Tribal Court is composed of two judges - one is the chief judge and the other associate. They are appointed by the council. There are no qualifications, except being a member of the Tribe.

Tribal attorneys are lay persons or legally-trained persons who represent clients before the Courts. They take an oath and pay a fee in order to practice, and are certified by

the Clerk of Courts as a licensed attorney. Any attorney may lose his privilege of working with the Court if he violates his oath, swears falsely, or commits a serious criminal offense.

When a person is brought to court the judge reads the charge against the defendant. He explains the rights which the person has to get a lawyer or a jury trial. If the person pleads guilty then the judge may pass sentence.

If the person pleads not guilty, then the case is taken for hearing at the next session of the court. He is permitted to secure bond or bail. If he cannot secure the bond, then he is kept in jail until his trial.

If the person continues to plead "not guilty", then there is further investigation in which the defendant, the witnesses, and the plaintiff present their stories. They are cross-examined by the Indian attorney hired by the defendant. If the defendant is not guilty, then he is released. If he is found guilty, then the Judge passes sentence.

Should there be any demand for a jury trial, the Judge selects six persons from the census roll of the Oglala Sioux Tribe. After they have listened to all sides, they make their decisions as to "guilty" or "not guilty".

Persons wishing to have their sentences appealed may place their case in the Court of Appeals which consists of any three judges or selected persons who have not been involved in the person's previous trial. At this time the case is reviewed for the defendant.

The most common charges brought against persons are driving while intoxicated, executing "bad" checks, larceny, and assault and battery. Another area, which may result in a juvenile court, is the high arrest rate of juveniles, mainly for intoxication.

Tribal policemen are hired to work in each District. They are selected by the tribal council and paid by the Tribe. At present, there is a high rate in turnover of policemen due to the huge amount of work in keeping law and order on the reservation.

WICASA ITANCAN

The selection of leaders in old times and today are still the same. It is based on the Lakota system of respect and the selection of a leader is made by other people and not the person's family. Although it is good to give away and to have strong family support, only when a man is respected enough by the people at large does he become a Wicasa Itancan.

Wicasa Itancan is the closest word in Lakota which can translate into chief in English. It does not have the same meaning. The Chief, the way white people say it, means that the man is the sole head of a large tribe of people and he controls the people, the land, the property, the religion, just like the Kings of the country of England used to do. To the Lakota, the Wicasa Itancan is a man of respect and the title indicates that he has reached the highest level to which any live man can succeed. His opinion is listened to and his wisdom sought after. He does not have the right to dictate to anyone and if he did, people would lose their respect for him. Among the Lakota, there are many, many men who are Wicasa Itancan. It is not like there are merely three or five men on the reservation who are Wicasa Itancan. There are many.

When a child is born into a family, he is recognized as having a certain place. If the child is of a wealthy or noted family, then other people will pay great attention to this child. They hold the infants while they are very small and pass them from one person's arms to another. Everyone pays attention to little babies and admires them.

As the child grows older, other persons will honor the child by naming him the giver at public occasions. In this way the child receives attention and his name is heard by all. Such a child becomes special in the family and is encouraged for extra good behavior and to take part in social activities. In this way the child earns a place of high respect in the Tiospaye.

The family and the Tiospaye of the child further honors the child as he accomplishes things such as graduation from the eighth grade or high school and college. The return from the Armed Services is high recognition.

An industrious family will be of great help to any man who is becoming a leader. This family will sew many things and will keep a good house that people will come to visit. There will always be food for visitors and a welcome for strangers. The family will work hard to provide for itself and for others.

The man who gives away to others is a generous man. He shows his generosity at feasts and public gatherings by honoring other persons, organizations, communities, or children. It is his thanks for being invited to such an occasion. When he attends a public dance, the singers acknowledge his presence through an honoring song.

A family which is capable of possessing a little wealth is in a much better position of maintaining a higher status amongst the people. This family can afford to show its

generosity at public occasions and frequently during the year can help out others. Also, it can lend a strong helping hand to other families who are holding activities for the whole community.

A man who is capable of being a hard worker and of facing up to hardships is soon to gain a reputation of being a good man. He helps his family, he takes good care of his home, his wife and his children. To others he has a good image of being a good provider.

Respect is given to a man who shows promise of leadership. This respect is earned by the man through his actions and is something which cannot be bought.

When a man of good respect has a nice personality it helps him to have good harmony with the people. A nice personality is almost necessary for people are more willing to follow such a leader. His good humor and laughter is a reflection of the people. Also, his concerns and his philosophy should reflect the people's wishes.

The man becomes a Wicasa Itancan by taking that last commitment of the people's interest through religious means. In this, the man will seek religious leaders to help him decide whether to lead others or not. After this, it is the man's decision to take upon himself that role of being a Wicasa Itancan.

A long time ago, the Wicasa Itancans kept in close communication with the supernatural. They gained further powers from the supernatural to help all the Lakota people. For this reason, Wicasa Itancans were highly religious persons.

After all this development it can be said that a Lakota man can become a Wicasa Itancan and the respect he has earned is his alone.

CONSTITUTION AND BY-LAWS
OF THE
OGLALA SIOUX TRIBE
OF THE
PINE RIDGE RESERVATION, SOUTH DAKOTA

Approved January 15, 1936

CONSTITUTION AND BY-LAWS OF THE OGLALA SIOUX TRIBE OF THE PINE RIDGE RESERVATION OF SOUTH DAKOTA

PREAMBLE

We, the Oglala Sioux Tribe of the Pine Ridge Indian Reservation, in order to establish a more perfect organization, promote the general welfare, conserve and develop our lands and resources, secure to ourselves and our posterity the power to exercise certain rights of home rule not inconsistent with Federal laws and our treaties, and in recognition of God Almighty and His Divine Providence, do ordain and establish this constitution for the Oglala Sioux Tribe.

ARTICLE I--TERRITORY

The jurisdiction of the Oglala Sioux Tribe of Indians shall extend to the territory within the original confines of the Pine Ridge Indian Reservation boundaries, as defined by the act of March 2, 1889 (25 Stat. L. 888), and to such other lands as may be herafter added thereto under any law of the United States except as may be otherwise provided by law for unrestricted lands.

ARTICLE II--MEMBERSHIP

SECTION 1. --The membership of the Oglala Sioux Tribe shall consist as follows:

(a) All persons whose names appear on the official census roll of the Oglala Sioux Tribe of the Pine Ridge Indian Reservation as of April 1, 1935, provided, that correction may be made in the said rolls within five years from the adoption and approval of this constitution by the tribal council subject to the approval of the Secretary of Interior.

(b) All children born to any member of the tribe who is a resident of the reservation at the time of the birth of said children.

SEC. 2. The tribal council shall propose by-laws covering future membership and the adoption of new members.

ARTICLE III--GOVERNING BODY

SECTION 1. The governing body of the tribe under this constitution shall be a council which shall be composed of councilmen chosen by secret ballot by qualified voters of the tribe, which council shall hereafter be known as "The Oglala Sioux Tribal Council."

SEC. 2. Each community of the reservation as follows, shall be entitled to representation on the tribal council according to population as hereinafter provided:

Oglala community: Comprized of present White Clay Farm District.

Wakpamni community: Comprized of present Wakpamni Farm District.

Wounded Knee community: Comprized of present Wounded Knee Farm District.

Porcupine community: Comprized of present Porcupine Farm District.

Medicine Root Creek community: Comprized of present Medicine Root Farm District.

Eagle Nest community: Comprized of present Eagle Nest Farm District.

Pass Creek community: Comprized of that portion of the present Pass Creek Farm District lying north of the boundary line between Townships 37 and 38 north.

Lacreek community: Comprized of that portion of the present Pass Creek Farm District lying south of the above boundary line.

SEC. 3. The tribal council shall have authority to make changes in the foregoing list according to future community needs, subject to the approval of the Secretary of the Interior.

SEC 4. Each recognized community shall elect representatives to the tribal council in the proportion of one representative for each 300 members, or a remainder of more than 150: Provided, That each recognized community shall be entitled to at least one representative.

SEC. 5 Prior to the first election of the tribal council the membership of each community shall be determined by the superintendent and a committee consisting of one delegate from each community herein designated. Thereafter the membership of the various communities shall be determined by the communities, subject to review by the tribal council.

SEC. 6. The officers of the tribal council shall be a president and a vice president, elected by the members of the Oglala Sioux Tribe, at large, and a secretary, a treasurer, and such other officers as may be deemed necessary, elected by the tribal council from within or outside of its own number. Officers selected from outside the membership of the council shall have no vote in the council, except that the president shall vote in case of a tie.

SEC. 7. The first election of the tribal council hereunder shall be called and supervised by the Secretary of the Interior, or such persons as he may appoint.

SEC. 8. Members of the tribal council shall be elected for a term of two years.

SEC. 9. Elections to the tribal council, after the first election, shall be called by the tribal council at least sixty days prior to the expiration of office of its members.

SEC. 10. The Oglala Sioux Tribal Council shall be the sole judge of the constitutional qualifications of its own members.

ARTICLE IV--POWERS OF THE COUNCIL

SECTION 1. Enumerated powers.--The Oglala Sioux Tribal Council shall exercise the following powers, subject to any

limitations imposed by the statutes or the Constitution of the United States and subject further to all express restrictions upon such powers contained in this constitution and the attached by-laws.

(a) To negotiate with the Federal, State, and local governments, on behalf of the tribe, and to advise and consult with the representatives of the Interior Department on all activities of the Department that may affect the Pine Ridge Reservation.

(b) To employ legal counsel for the protection and advancement of the rights of the Oglala Sioux Tribe and its members, the choice of counsel and fixing of fees to be subject to the approval of the Secretary of the Interior.

(c) To approve or veto any sale, disposition, lease, or encumbrance of tribal lands, interests in lands, or other tribal assets which may be authorized or executed by the Secretary of the Interior, the Commissioner of Indian Affairs, or any other authorized official or agency of government, provided that no tribal lands shall ever be leased for a period exceeding five years, sold, or encumbered except for governmental purposes.

(d) To advise the Secretary of the Interior with regard to all appropriation estimates or Federal projects for the benefit of the Pine Ridge Reservation prior to the submission of such estimates to the Bureau of the Budget and to Congress.

(e) To make assignments of tribal land to members of the Oglala Sioux Tribe in conformity with article X of this constitution.

(f) To manage all economic affairs and enterprises of the Oglala Sioux Tribe in accordance with the terms of a charter that may be issued to the tribe by the Secretary of the Interior.

(g) To appropriate for public purposes of the tribe any available tribal council funds, and subject to review by the Secretary of the Interior, any other available tribal funds.

(h) To levy taxes upon members of the Oglala Sioux Tribe and to require the performance of community labor in lieu thereof, and to levy taxes or license fees, subject to review by the Secretary of the Interior, upon nonmembers doing business within the reservation.

(i) To exlude from restricted lands of the Pine Ridge Reservation persons not legally entitled to reside therein under ordinances which shall be subject to review by the Secretary of the Interior.

(j) To enact resolutions or ordinances not inconsistent with article II of this constitution concerning membership in the Oglala Sioux Tribe.

(k) To promulgate and enforce ordinances, which shall be subject to review by the Secretary of the Interior, governing the conduct of members of the Oglala Sioux Tribe, and providing for the maintenance of law and order and the administration of justice by establishing a reservation court and defining its duties and powers.

(l) To purchase, under condemnation proceedings in courts of competent jurisdiction, land or other property needed for public purposes, subject to the approval of the Secretary of the Interior.

(m) To protect and preserve the property, wild life, and natural resources--gases, oils, and other minerals, etc.--of the tribe, and to regulate the conduct of trade and the use and disposition of property upon the reservation, provided that any ordinance directly affecting non-members of the tribe shall be subject to review by the Secretary of the Interior.

(n) To cultivate native arts, crafts, and culture, to administer charity and to protect the health and general welfare of the tribe.

(o) To charter subordinate organizations for economic purposes and to regulate the activities of associations thus chartered by the tribal council, or any other associations of members of the tribe, which are indebted to the tribe.

(p) To regulate the inheritance of property, real and personal, other than allotted lands, within the territory of the Pine Ridge Reservation, subject to review by the Secretary of the Interior.

(q) To regulate the domestic relations of members of the tribe.

(r) To provide for the appointment of guardians for minors and mental incompetents by ordinance or resolution subject to review by the Secretary of the Interior.

(s) To adopt resolutions regulating the prodedure of the council itself and of other tribal agencies and tribal officials of the reservation.

(d) To delegate to subordinate boards or officers or to cooperative associations which are open to all members of the tribe any of the foregoing powers, reserving the right to review any action taken by virtue of such delegated power.

SEC. 2. Future powers.--The council of the Oglala Sioux Tribe may exercise such further powers as may in the future be delegated to the council by members of the tribe or by the Secretary of the Interior, or any other duly authorized official or agency of the State or Federal Government.

SEC. 3. Reserved powers.--Any rights and powers heretofore vested in the Oglala Sioux Tribe, but not expressly referred to in this constitution, shall not be abridged by this article, but may be exercised by the people of the Oglala Sioux Tribe through the adoption of appropriate by-laws and constitutional amendments.

SEC. 4. Manner of review.--Any resolution or ordinance which by the terms of this constitution, is subject to review by the Secretary of the Interior, shall be presented to the superintendent of the reservation, who shall, within ten days thereafter, approve or disapprove the same.

If the superintendent shall approve any ordinance or resolution, it shall thereupon become effective, but the superintendent shall transmit a ccpy of the same, bearing his endorsement, to the Secretary of the Interior, who may, within

90 days from the date of enactment, rescind the said ordinance or resolution for any cause, by notifying the tribal council of such decision.

If the superintendent shall refuse to approve any ordinance or resolution submitted to him, within ten days after its enactment, he shall advise the Oglala Sioux Council of his reasons therefor. If these reasons appear to the council insufficient, it may, by a majority vote, refer the ordinance or resolution to the Secretary of the Interior, who may, within 90 days from the date of its enactment approve the same in writing, whereupon the said ordinance or resolution shall become effective.

ARTICLE V--JUDICIAL POWERS

SECTION 1. The judicial powers of the Oglala Sioux Tribe shall be vested in a court or courts which the tribal council may ordain or establish.

SEC. 2. The judicial power shall extend to all cases involving only members of the Oglala Sioux Tribe, arising under the constitution and by-laws or ordinances of the tribe, and to other cases in which all parties consent to jurisdiction.

ARTICLE VI--COMMUNITY ORGANIZATION

Each community established under this constitution shall elect, annually, a president and such other officers as may be advisable. The president shall call and preside over councils of the community whenever necessary for the consideration of matters of local interest. The various communities may consult with representatives of the Interior Department on all matters of local interest and make recommendations thereon to the tribal council or the superintendent or Commissioner of Indian Affairs, may undertake and manage local enterprises in furtherance of the purposes set forth in the preamble to this constitution, may levy assessments upon members of the community, may expend moneys in the community treasury for the benefit of the community, may keep a roll of those members of the tribe affiliated with the community, and may exercise such further powers as may be delegated to communities by the tribal council. The actions of the community councils shall not be inconsistent with the constitution and by-laws, and ordinance of the tribe.

ARTICLE VII--ELECTIONS

SECTION 1. All members of the tribe, 21 years or over, who have resided on the reservation for a period of one year immediately prior to any election shall have the right to vote.

SEC. 2. The time, place and manner of nomination and election of councilmen and any other elective officers of the council shall be determined by the tribal council by appropriate ordinances.

ARTICLE VIII--REMOVAL OF OFFICERS

SECTION 1. Any member or officer of the tribal council who is convicted of a felony or any other offense involving dishonesty shall forfeit his office.

SEC. 2. Any officer of the council or any councilman shall be subject to recall from office under due process of law for cause. Any complaint against any officer of the council or any councilman must be in writing and sworn to by the complainant. No person is to be impeached except by a two-thirds (2/3) vote of the council after the accused has had due notice of the charges against him and an opportunity to be heard in his own defense.

ARTICLE IX--REFERENDUM

SECTION 1. Upon a petition by at least one-third (1/3) of the eligible voters of the Oglala Sioux Tribe, or upon the request of a majority of the members of the tribal council, any enacted or proposed ordinance or resolution of the council shall be submitted to popular referendum, and the vote of a majority of the qualified voters voting in such a referendum shall be conclusive and binding on the tribal council.

ARTICLE X--LAND

SECTION 1. Allotted lands.--Allotted lands including heirship lands, within the Pine Ridge Reservation, shall continue to be held as heretofore by their present owners. It is recognized that under existing law such lands may be inherited by the heirs of the present owner, whether or not they are members of the Oglala Sioux Tribe. Likewise it is regognized that under existing law the Secretary of the Interior may, at his discretion, remove restrictions upon such land, upon application by the Indian owner, whereupon the land will become subject to State taxes and may be mortgaged or sold. The right of the individual Indian to hold or to part with his land, as under existing law, shall not be abrogated by anything contained in this constitution, but the owner of restricted land may, with the approval of the Secretary of the Interior, voluntarily convey his land to the Oglala Sioux Tribe either in exchange for a money payment or in exchange for an assignment covering the same land or other land, as hereinafter provided.

SEC. 2. Tribal lands.--The unallotted lands of the Pine Ridge Reservation and all lands which may hereafter be acquired by the Oglala Sioux Tribe or by the United States in trust for the Oglala Sioux Tribe, shall be held as tribal lands, and no part of such land shall be mortgaged or sold. Tribal lands shall not be allotted to individual Indians but may be assigned to members of the Oglala Sioux Tribe, or leased, or otherwise used by the tribe, as hereinafter provided.

SEC. 3. Leasing of tribal lands.--Tribal lands may be leased by the tribal council, with the approval of the Secretary of the Interior, for such periods of time as are permitted by law.

In the leasing of tribal lands preference shall be given, first, to Indian communities or cooperative associations, and, secondly, to individual Indians who are members of the Oglala Sioux Tribe. No lease of tribal land to a non-member shall be made by the tribal council unless it shall appear that no Indian community or cooperative association or individual member of the tribe is able and willing to use the land and to pay a reasonable fee for such use.

Grazing permits covering tribal land may be issued by the tribal council, with the approval of the Secretary of the Interior, in the same manner and upon the same terms as leases.

SEC. 4. Grant of standard assignments.--In any assignment of tribal lands which are now owned by the tribe or which may be hereafter purchased for the tribe by the United States, or purchased by the tribe out of tribal funds, preference shall be given, first, to heads of families which are entirely landless, and, secondly, to heads of families which have no allotted lands or interests in allotted lands but shall have already received assignments consisting of less than 20 acres of agricultural land, or other land or interests in land of equal value.

No allotted member of the tribe who may hereafter have the restrictions upon his land removed and whose land may thereafter be alienated shall be entitled to receive an assignment of land as a landless Indian.

The tribal council may, if it sees fit, charge a fee of $10 on approval of an assignment made under this section.

Assignments made under this section shall be for the primary purpose of establishing homes for landless Indians and shall be known as standard assignments.

SEC. 5. Tenure of standard assignments. --If any member of the tribe holding a standard assignment of land shall, for a period of two years, fail to use the land so assigned or shall use such land for any unlawful purpose his assignment may be cancelled by the tribal council after due notice and an opportunity to be heard and the said land may be reassigned in accordance with the provisions of section 4 of this article.

Upon the death of any Indian holding a standard assignment, his heirs or other individuals designated by him, by will, or written request, shall have a preference in the reassignment of the land, provided such persons are members of the Oglala Sioux Tribe who would be eligible to receive a standard assignment.

SEC. 6. Grant of exchange assignments.--Any member of the tribe who owns an allotment or any share of heirship land or patent in fee land may voluntarily transfer his interest in such land to the tribe in exchange for an assignment to the same land or other land of equal value. If the assignee prefers, he may receive, in lieu of a specific tract of land, a proportionate share in a larger grazing unit.

SEC. 7. Leasing of exchange assignments.--Exchange assignments may be used by the assignee or leased by him to Indian cooperative associations, to individual members of the tribe,

or, if no individual Indian or Indian cooperative association is able and willing to rent the land at a reasonable fee, such assignments may be leased to non-Indians, in the same manner as allotted lands.

SEC. 8. Inheritance of excange assignments. --Upon the death of the holder of any exchange assignment, such land shall be reassigned by the tribal council to his heirs or devisees, subject to the following conditions:

(a)Such lands may not be reassigned to any heir or devisee who is not a member of the Oglala Sioux Tribe, except that a life assignment may be made to the surviving widower, widow, or child of the holder of an assignment.

(b) Such lands may not be reassigned to any heir or devisee who already holds more than 1,280 acres of grazing land, or other land or interests in land of equal value, either under allotment or under assignment.

(c) Such lands may not be subdivided among heirs or devisees into units too small for convenient management. No area of grazing land shall be subdivided into units smaller than 160 acres, and no area of agricultural land shall be sub-divided into units smaller than two and one-half acres, except that land used for buildings or other improvements may be divided to suit the convenience of the parties. Where it is impossible to divide the land properly among the eligible heirs or devisees, the Tribal Council shall issue to such heirs or devisees grazing permits or other interests in tribal lands of the same value as the assignment of the decedent.

(d) If there are no eligible heirs or devisees of the decedent, the land shall be eligible for reassignment in accordance with the provisions of section 4 of this article.

SEC. 9. Inheritance of improvements.--Improvements of any character made upon assigned lands may be bequeathed to and inherited by members of the Oglala Sioux Tribe under such regulations as the tribal council shall provide. No permanent improvements shall be removed without the consent of the council.

SEC. 10. Exchange of assignments--Assignments may be exchanged between members of the Oglala Sioux Tribe by common consent in such manner as the tribal council shall designate.

SEC. 11. Use of unassigned tribal land.--Tribal land which is not leased or assigned, including tribal timber reserves, shall be managed by the tribal council for the benefit of the members of the entire tribe, and any cash income derived from such land shall accrue to the benefit of the tribe as a whole.

SEC. 12. Purchase of land by tribe.--Tribal funds may be used, with the consent of the Secretary of the Interior to acquire land under the following conditions:

(a) Land within the Pine Ridge Reservation or adjacent to the boundaries thereof which is not now in Indian ownership may be purchased by or for the Oglala Sioux Tribe.

(b) Land owned by any member of the tribe who desires to leave the reservation permanently may be purchased by the tribe, under such terms as may be agreed upon.

SEC. 13. Method of making assignments.--Applications for assignments shall be filed with the secretary of the council and shall be in writing, setting forth the name of the person or persons applying for the land and as accurate a description of the land desired as the circumstances will permit. Notices of all applications received by the secretary shall be posted by him in the agency office and in at least three conspicuous places in the district in which the land is located for not less than 20 days before action is taken by the council. Any member of the tribe wishing to oppose the granting of an assignment shall do so in writing, setting forth his objections to be filed with the secretary of the council, and may, if he so desires, appear before the council to present evidence. The secretary of the council shall furnish the superintendent or other officer in charge of the agency a complete record of all action taken by the council on applications for assignment of land and a complete record of assignments shall be kept in the agency office and shall be open for inspection by members of the tribe.

ARTICLE XI--AMENDMENTS

This constitution and by-laws may be amended by a majority vote of the qualified voters of the tribe voting at an election called for the purpose by the Secretary of the Interior, provided that at least thirty (30) percent of those entitled to vote shall vote in such election; but no amendment shall become effective until it shall have been approved by the Secretary of the Interior. It shall be the duty of the Secretary of the Interior to call an election on any proposed amendment, at the request of two-thirds (2/3) of the council, or upon presentation of a petition signed by one-third (1/3) of the qualified voters, members of the tribe.

BY-LAWS OF THE OGLALA SIOUX TRIBE OF THE PINE RIDGE RESERVATION OF SOUTH DAKOTA

ARTICLE I--DUTIES OF OFFICERS

SECTION 1. It shall be the duty of the president to preside over all meetings of the Oglala Sioux Tribal Council and to carry out all orders of the council, unless prevented by just causes. All members of the council, within their respective districts, and all subordinate officers shall assist the president in all proper ways to carry out the orders of the council.

SEC. 2. The vice president shall perform the duties and execute the powers of the president in the absence of the president and shall assume the presidency in the event of a vacancy in the office.

SEC. 3. The council secretary shall keep a full report of all proceedings of each regular and special meeting of the tribal council and shall perform such other duties of like nature as the council shall from time to time by resolution provide, and shall transmit copies of the minutes of each meeting to the president of the council, to the superintendent of the reservation, to the Commissioner of Indian Affairs, and to all recognized communities of the reservation.

SEC. 4. The council treasurer shall be the custodian of all moneys which come under the jurisdiction or control of the Oglala Sioux Tribal Council. He shall pay out money in accordance with the orders and resolutions of the council. He shall keep accounts of all receipts and disbursements and shall make written reports of same to the tribal council at each regular and special meeting. He shall be bonded in such an amount as the council by resolution shall provide, and such bond to be approved by the Commissioner of Indian Affairs. The books of the council treasurer shall be subject to inspection or audit by the direction of the council or the Commissioner of Indian Affairs.

SEC. 5. There shall be an executive committee, which shall consist of the president, the secretary, and treasurer of the council, the superintendent of the agency, and a fifth member selected by the council. This committee shall act on behalf of the council at such times as the council is not in session and shall have charge of all routine matters which shall arise during such recess, including the administration of the land provisions of this constitution, and such other matters as may be delegated to it by the council. The committee shall make a report at each regular and special session of the council.

SEC. 6. The subordinate officers of the Oglala Sioux Tribal Council shall perform such duties as the council may by resolution from time to time provide.

SEC. 7. It shall be the duty of the tribal council and each member thereof to promote the general welfare of the Sioux of this reservation and to carry out the provisions and purposes of this constitution and by-laws.

ARTICLE II--QUALIFICATIONS OF OFFICERS

SECTION 1. Any person elected as councilman must be a member of the Oglala Sioux Tribe and must be at least 25 years of age at the time of election.

SEC. 2. No member of the council shall vote in any matter in which he may have an interest by reason of employment in the Federal service or by any private organization.

ARTICLE III--OATHS OF OFFICE

SECTION 1. Each member of the tribal council and each officer elected or appointed hereunder, shall take an oath of office prior to assuming the duties thereof; by which oath he shall pledge himself to support and defend the Constitution

of the United States and this constitution and by-laws.

(Oath) I, _____, do solemnly swear that I will support and defend the Constitution of the United States against all enemies; carry out faithfully and impartially the duties of my office to the best of my ability; promote and protect the best interests of my tribe, the Oglala Sioux, in accordance with this constitution and by-laws.

ARTICLE IV--SALARIES

SECTION 1. The salaries of the councilmen or other officers of the Oglala Sioux Tribe may be paid out of available funds of the tribe in accordance with ordinances duly enacted, provided that no council shall enact any ordinance increasing the salaries of councilmen during the existing term of office.

SEC. 2. No compensation shall be paid to any councilman, president, vice-president, secretary, treasurer, tribal counsel, or any officer out of the tribal funds under the control of the Federal Government, except upon a resolution stating the amount of compensation and the nature of services approved by the Secretary of the Interior.

ARTICLE V--MEETINGS AND PROCEDURE

SECTION 1. Regular meetings of the council shall be four in each year, to be held during January, April, July, and October, on such days of such months as the council by resolution shall provide.

SEC. 2. Two-thirds (2/3) of the duly elected members must be present to constitute a quorum.

SEC. 3. Special meetings may be called by request of the president, or of a majority of the councilmen, in writing, and when so called, two-thirds (2/3) of said councilmen must be present to constitute a quorum, and the council shall have the power to transact business as in regular meetings.

SEC. 4. The order of business in any regular or special meeting of the council shall be as follows:

1. Council called to order for session.
2. Prayer by authorized person in behalf of council.
3. Opening address to council by presiding officer or authorized member.
4. Roll call--quorum.
5. Reading and acceptance of minutes of previous meeting.
6. Reports of standing committees.
7. Report of council treasurer.
8. Report of special committees.
9. Report of executive committee.
10. Reading of communications and reports.
11. Impeachment trials.
12. Installation of new officers.
13. Unfinished business.
14. New business.
15. Appointment of committees.
16. Adjournment.

ARTICLE VI--NATIONAL SIOUX COUNCIL

SECTION 1. The tribal council may appoint delegates to represent the Oglala Sioux Tribe in national Sioux councils.

ARTICLE VII--ADOPTION OF CONSTITUTION AND BY-LAWS

SECTION 1. This constitution and the attached by-laws when approved by a majority of the adult voters of the Oglala Sioux Tribe voting in a special election called by the Secretary of the Interior in which at least thirty (30) per cent of the eligible voters vote, shall be submitted to the Secretary of the Interior for approval and shall be effective from the date of such approval.

CERTIFICATION OF ADOPTION

Pursuant to an order, approved December 11, 1935, by the Secretary of the Interior, the attached constitution and by-laws was submitted for ratification to the members of the Oglala Sioux Tribe of Indians of the Pine Ridge Reservation and was on December 14, 1935, duly approved by a vote of 1,348 for, and 1,041 against, in an election in which over 30 percent of those entitled to vote cast their ballots, in accordance with section 16 of the Indian Reorganization Act of June 18, 1934 (48 Stat. 984), as amended by the act of June 15, 1935 (Pub., No. 147, 74th Cong.).

William Fire Thunder,
Chairman of Election Board
William Pugh,
Secretary of Election Board
James H. McGregor,
Superintendent in Charge of Reservation

I, Harold L. Ickes, the Secretary of the Interior of the United States of America, by virtue of the authority granted me by the act of June 18, 1934 (48 Stat. 984), as amended, do hereby approve the attached constitution and by-laws of the Oglala Sioux Tribe of the Pine Ridge Reservation.

All rules and regulations heretofore promulgated by the Interior Department or by the Office of Indian Affairs, so far as they may be incompatible with any of the provisions of the said constitution and by-laws are hereby declared inapplicable to these Indians.

All officers and employees of the Interior Department are ordered to abide by the provisions of the said constitution and by-laws.

Approval recommended January 7, 1936.

John Collier,
Commissioner of Indian Affairs.
Harold L. Ickes,
Secretary of the Interior
Washington, D.C., January 15, 1936 [SEAL]